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### Revivals.

FOR ZION'S HERALD.

HENNIKER AND DEERING CIRCUIT, N. H.

Through the divine goodness, we are permitted to communicate the cheering intelligence of the revival of the work of the Lord in this Circuit. Sister S. A. Orne has been the honored instrument in promoting this good work. She has labored night and day with many tears, and much opposition, but the Lord has hitherto helped her. The work is principally confined to Hillsborough, Windsor and Washington, but we confidently hope to see it spread to every part of this circuit, embracing the whole or a part of seven towns.

I was at Windsor last Saturday, and organized a new class of nineteen members, all but three of whom are young converts. I had the pleasure of preaching to a very large assembly on the Sabbath, most of whom appeared to feel that now is the accepted time, and day of salvation. At the close of the afternoon service, twenty-five presented themselves as seekers of salvation, and many found deliverance from the burden of sin, and gave glory to God. One young gentleman, (teacher of the High School,) who found his way to the place of prayer—arose and said, "Two weeks since I thought and said I should always believe Universalism true, but I think God I have found a better way. I now feel my sins forgiven, peace with God, and a joy unspeakable."

It was thought fifty, at least, would have taken up the cross and desired prayers if there had been room; the seats appointed for them were immediately filled, and it was difficult to provide others in the immense crowd of people present.

After examination, I baptized nine men, and four women. It was a time of great mercy, for the presence of the Highest was in the midst of us. All glory to the King of Zion.

Affectionately yours, M. CHASE.

Henniker, N. H., Aug. 11, 1838.

FOR ZION'S HERALD.

To the company of the Bromfield Street Tent, at the Eastham Camp-Meeting.

DEAR BRETHREN AND SISTERS,—Will you permit one of your number to exhort you, now that our happy union for a few days in the worship of God, is dissolved, to watch with great jealousy over the precious blessings which have been committed to your trust. Be sensible of their value: They were purchased for you by the blood of Christ. Call to mind the circumstances under which they were conferred—that sense of the exertion of divine power under which we were awed into stillness before God. Never, never think them small.

Many of you, God has entirely set apart—completely emancipated from the thralldom of the inward and outward enemies of God. You are now to continue in this liberty; and let me warn you, not to throw away, in the hour of temptation, the blessed gift of God. You received it by faith—continue in it by faith. You have been willing that God should possess your whole hearts, and you have believed that he did take the possession. Never doubt this, however severe, or long continued, may be the assaults by which Satan would destroy your confidence in Him, upon whose word you have ventured.

Faith: never be weary of the sound of this word. Its object is not a feeling, an impression, a vision, a picture of the imagination, but the word of God. In this word you have trusted, and have obtained victory over sin and Satan. In this word continue to trust, and victory will still be yours.

To that to which we have so often during our blessed meeting exhorted one another, I would again exhort you. Let neither your obedience of God's word, nor your peace in believing be interfered with by the variation of your feelings. Take that word, read it, believe it, obey it, and rejoice in its promises, and be triumphant in the reflection that its great salvation is yours.

And use your reason, brethren. It is a glorious and blessed gift of God, and is now sanctified to his service. Declare what God has done in you—declare it modestly, but freely; and let it continually shine in your life. Work in the vineyard of your Lord, and learn by experiment and practice, the wisdom necessary in winning souls to Christ.

Enter into the joys, and weep in the sorrows of all over whose faces is spread the light of pure enjoyment, or the cloud of inward grief. Be faithful in your calling in life, and regular in the discharge of your customary duties, and offer all your service in the name of the Lord Jesus Christ, through whom, with all its deficiencies, it will be smiled upon and accepted of your Father in heaven.

And you, my dear brethren and sisters, who, though you have not been able to believe for full salvation, have nevertheless learned and put in practice a lesson in the science of salvation through faith—you have perhaps received a greater blessing than all the excitement of feeling which perhaps you envied in your brethren, whom you heard in the overflow of their hearts shouting the praises of God. Believe, brethren, and be satisfied. And even if you never are favored like them, rejoice that you are partakers with them in the best part—the principle—the victory which overcomes the world. And be not satisfied until the principle is completely implanted, and the victory completely won. May it be consummated even as you close the period of these exhortations, which I have taken the liberty, as your brother in the Lord, of addressing to you.

B. F. N.

Boston, Aug. 15.

FOR ZION'S HERALD.

BENEVOLENT COMMITTEE.

DEAR BR. BROWN.—It was with great pleasure, that I perused the report of the "Benevolent Committee," of the late New England Conference, as contained in your last number. And while reading it, my mind kept continually dwelling on the mournful fact, that we as a people, are very much behind the spirit of the times, not to say, the spirit of the Gospel, in respect to benevolent action. "To do good" extensively, we have in too great a degree forgotten; and, although our hearts are cheered by some noble examples of Christian munificence, yet these are but "few and far between."

But I am happy in anticipating a change among us, for the better, and that very soon. Nor is it to be considered an indifferent indication of the proper state of feeling, when, from a body of ministers like the N. E. Conference, a report, of the character before us, is sent out. The Committee (judging from the acquaintance I have with them, and the report before me) were rightly chosen, and did, I think, justice to the subject committed to them. I hope they will live to see their plans carried out in efficient operation, throughout the whole Methodist commonwealth. This must be done, if we would do any thing. The Congregationalists and Presbyterians carry on their works of benevolence, pretty nearly on this plan, and how successfully, is shown by the vast amount they do. The broad streams of their charity, fertilize the utmost bounds of our globe almost. Every year increases the spirit of doing good among them, and in exact proportion, are the respective treasures of their benevolent associations filled. This is done by the simple, yet efficient system, in a great measure, proposed by this committee. Why should there not be as much system in our benevolent operations, as in any thing else? Surely there ought, for benevolence is as much our duty as prayer, and it is as much a part of religion. At the day of accounts it will not be said, "Because ye did not pray," &c. but it will be declared, "Because ye did it not," &c. It needs but little argument to prove, that if it is our duty to minister to the physical necessities of man, it is much more our duty, to administer to his spiritual wants.

And how can this be done without maintaining the Ministry, and Missionary, Tract, Bible, Education, and other societies which have in view this same thing? By far too many among us confine all their religion to a profession, and an attendance at church, who not only give nothing to support the ministry, but suffer the claims of the poor and needy, though urged in the most melting strains, to pass them unheeded as the wind. Ah! my brethren, can this be right? Let conscience decide. We are to do good of every kind, in humble imitation of him who went about doing good. I really hope this report will awaken a proper feeling in the bosom of every Methodist in New England.

How far the appointment of committees, as proposed, will succeed, I cannot determine. But I am certain of one thing; they will not succeed, unless these committees be composed of those whose whole souls are in the work—who feel for the world—whose hearts by the expansive power of the gospel, have burst the fetters and bands of sordid selfishness, and love of filthy lucre, and are ready, at the onset, to give a good and worthy example of liberality, by leading the subscription with a proper sum. If you put a four-pence half-penny rich man on this committee, it will fail, and nothing be done. Allow me here to suggest, with due deference to the Committee, that where these committees cannot be appointed, (and in some cases it will be impracticable,) that the preachers announce a day, a subject, and a collection or subscription. At the appointed time, let him, in accordance with the instructions of the report, bring the subject before his people, having previously prepared himself, and then see what the effect will be. The Preacher, in order to be successful, must be furnished with facts, illustrative of his subject. By this means, if as much is not done at first, as he could wish, yet a good foundation will be laid, for his doing better next time.

And I beg leave, again, to remark, that no minister should hesitate going right about the work. He will find it difficult, at the outset, such has been the training of our people, to accomplish much. Nevertheless, perseverance will bring about a happy change in a little while.

Dear brethren, as you value the cause of Christ, the Church with which you are connected, and the people whom you love and revere, let me entreat you to begin, relying upon Divine aid, without delay. Strike, while there is such a powerful instrument, with which to force your way, as this report.

I have a few things to say on the benevolent objects included in the report, but I must defer them till another time.

Yours truly,

AN EX-MEMBER OF N. E. CONF.

Newton Centre, Mass., Aug. 15, 1838.

FOR ZION'S HERALD.

BROTHER BROWN.—The circumstance of my presenting, in a late address to the candidates for examination next year, the example of one or two former classes, as a stimulus to industry and effort, and at the same time not noticing the last class examined, has, I perceive, produced some unpleasant feelings on the part of some of the young men belonging to that class. They appear to think the inference will be drawn from the circumstance of my silence, that their class was deficient in their improvement. It was farthest from my intention to furnish grounds for such an inference, though the class as a whole, was reported deficient. But there were a number of honorable exceptions. Several of the candidates acquitted themselves like men. And since I deem it necessary to bring the subject before the public, for the purpose of explanation, I would state a few things which are due, in justice, to the whole class.

It will be recollected that the Conference which elected the committee of examination for the last year, authorized a revival of the course of study. In this revival the course of study was extended, both with respect to subjects and books, and so much so, as greatly to increase the labor of the candidates. This new arrangement here much hindered on the class last examined, than it will on future classes, for the reason that that class had but one year to attend to the additional subjects and books, under the new arrangement, whereas the future classes will have two years. This circumstance should have been taken into the account, by the committee, in making up their report; but I presume was not thought of, at the time.

Furthermore, the last examination was stricter than usual, and it of course required a more thorough acquaintance with the subjects on which the candidates were examined, in order to pass. Had this class been examined as classes were formerly examined, with very few exceptions, they would have been, doubtless, clear cases, and indeed it is doubtful whether there would have been any exceptions.

I have made these statements, for the purpose of doing justice to the brethren who were members of the class of candidates examined at the last conference, and hope that no unfavorable inferences will be drawn, from the fact that I omitted to hold up that class as a model for those to be examined hereafter.

With the above explanation, it is certain that the fact warrants no such inference. P. CRANDALL.

FOR ZION'S HERALD.

RETRACTION.

We, the subscribers, members of the N. E. Conference, having given our names in favor of the "common ground" document, otherwise called the "Pacification Bill," being convinced by the development of important facts, and more mature deliberation, that we were betrayed into a great error in this matter, and that the document is most singular in its character, and injurious in its tendencies and operations on the interests of the Methodist Church and suffering humanity, take this method of retracting that error and recording our names against the document.

JOEL STEELE,  
EDMUND M. BEERE,\*  
R. D. EASTBROOK,  
J. LOVEJOY,  
JOEL KNIGHT,†

August 14, 1838.

\* I went to the Secretary to alter my name, as I hereby do, before the conference closed, but the document had been carried off to Maine; and before I could write and have my name altered, it was published.

† I was the last to give my name in favor of this document, and the first to retract, but it was published as given, I have signed this retraction.

FOR ZION'S HERALD.

BR. BROWN.—The brethren who inquired in the Herald what book was proposed for examination on the subject of Sacred Rhetoric, will find it published in the list of books furnished by Br. Crandall. The work is Porter's Homiletics, a most valuable elementary treatise. The last edition should be obtained, which contains an important supplement. Let me also commend the earnestness of Porter's Analysis of the Principles of Rhetorical Delivery. These books can be furnished by Br. King, at the Methodist Book Room, Boston.

E. OTHMAN.

Aug. 15, 1838.

FOR ZION'S HERALD.

BR. BROWN.—The Herald is well received in this section. We think it improves in matter and manner. We bid you God speed in your most laudable and praiseworthy enterprise. "Be not weary in well doing." Never suffer sin upon your neighbor without reproof.

Continuing the unflinching and uncompromising advocacy of the blessed cause of temperance. Though iniquity comes in like a flood, in the name and strength of the Lord, lift up your standard against it. Still plead the cause of the oppressed and down-

trodden. The millions "in bonds remember, as bound with them."

The church in this place, consisting of something more than one hundred members, are decidedly abolitionists, with a very few exceptions.

The abolition system, based, as it is, on the principles of essential truth, is mighty, and will prevail. Every yoke will be broken and the oppressed go free. May the Lord hasten the time.

Yours,

Falmouth, Aug. 6, 1838.

O. WILDER.

ZION'S HERALD.

BOSTON, WEDNESDAY, AUGUST 22, 1838.

\* The editor will be absent for two or three weeks, for the benefit of his health; during which time, the immediate supervision of the paper will be in the hands of our esteemed brother, Rev. D. S. King.

We received on Saturday, the 11th inst., through the Post Office, a letter, containing the names of 35 preachers, all in one hand-writing, requesting us to publish in the Herald, Br. Scott's address, concerning which so much has already been said, assigning as a reason, that many have quite a curiosity to see it. The letter was originally sent at the Post Office, although our office is but a few rods from it. It is signed by no one, nor attested as a true copy; and there seems to be something mysterious about it, yet we shall proceed on the supposition that it is a true copy.

With many of the preachers whose names are attached to this request, we are intimately acquainted, and they are our personal and long-tried friends. We are confident they did not, at the time of signing their names, understand both sides of the question, or they would not have done it. We presume the most of them had not seen the Herald of the 8th inst., which contains our reasons for not publishing the address. Some of the signers have already told us they had not, and have further stated, that they knew both sides of the question, they would not have signed the request at all.

We inform these brethren, that we have not declined the publication of Br. Scott's address, because the Herald is any the less open to "free discussion," than it always has been. And has it not been sufficiently free? It has been so much so, that some of these very brethren have repeatedly complained to us. What are we to understand by the term free? Free for one man to say any thing he pleases? If so, then to be consistent, the editor must let all say any thing they please. Neither have we renounced any of our former sentiments, or adopted any new ones. If any of the preachers therefore, have received the idea that our paper is not still open to free discussion, it is a misapprehension.

The person who obtained the signatures, did it without doubt, with the impression that the editor would not feel at liberty to decline the request of so many, or, in other words, that he would feel himself obliged to publish the address. But we put it to the brethren who have signed that request, if they wish to impose upon us such an obligation? Do they wish us to confess that our own course in this affair has been wrong, and that Br. Scott's course has been right, when we have no such conviction, or belief? We wish them to bear in mind, that to publish the address now, would be virtually doing this. Charity compels us to believe that they would not; and we shall take it for granted, that with this avowal of our convictions, they do not wish to force us to the commission of an act to which we cannot give our conscientious assent.

Beside, these brethren must see, that this course completely robs the editor of his prerogatives. For if he sees fit, after the exercise of his best judgment, to decline an article, where is the man who could not get friends to sign a request that it might be published? In this way, the press may be completely prostituted, and the editor not only becomes a "menial" to one man, but to every one who chooses to make him so. We are confident that those brethren do not wish to aid, either directly or indirectly, in bringing about such a state of things.

REV. MR. FLETCHER.

We copy the following sentences relative to the character of Mr. Fletcher, from a letter written by the Rev. Henry Venn, the well known author of "The Complete Duty of Man."

Mr. Fletcher's humility was so unfeigned, and so deep, that when I thanked him for two sermons he had once day preached to my people at Huddersfield, he answered, as no man ever did to me, in a way most affecting to my conscience. With eyes and hands uplifted, he exclaimed, "Pardon, pardon, O my God!" It went to my very soul. I shall never forget it! Great grace was then upon this blessed servant of Christ.

Love to man, and bows of mercies, displayed in him, a noble imitation of his Incarnate God. He indeed thought of the lost, and could find no rest in his soul, unless he was doing good to the bodies and souls of men. Love to the Lord—how did it govern, and flourish in dear Mr. Fletcher! His admirable consort tells us he scarcely was awake in the night a moment, without lifting up his soul to God in holy aspiration.

I have seen him, for six weeks together, under a hectic fever, sometimes spitting blood—when, night after night, he could rest very little—well pleased to suffer—never complain, never be cheerful. Once, when I asked him how he did, "Oh!" said he, "how light is the chastisement I suffer! how heavy the strokes I deserve! I love the rod of my heavenly Father!"

FOR ZION'S HERALD.

MILLENNIAL GROVE CAMP-MEETING.

BR. BROWN.—We have just returned from our annual visit to the Millennial Grove, and it devolves upon me, by the appointment of my brethren, to furnish you with some account of our meeting, and thus express our public acknowledgments for what the Lord hath there wrought.

But when I consider the extraordinary character of this meeting, I feel constrained to say, "Who is sufficient for these things?" Of all the meetings of the kind ever held in this part of the country, this in all its attending circumstances, is generally thought to exceed.

It commenced agreeably to appointment, on Wednesday, the 8th inst., and continued under the most favorable auspices of a superintending Providence, until the following Tuesday. The public services were introduced by Br. Upham, who conducted the meeting with much propriety and zeal, and whose entire management is entitled to express commendation.

We found the location of the encampment this year, very considerably improved from the last. A spacious building had also been erected for the two-fold purpose of entertaining the preachers at the meeting, and of storing the heavy materials of the several tents during the interim. This, together with other buildings, &c., on the premises, is to be insured, and some further improvements are felt in these arrangements, we believe \$950 were realized on the spot to meet the demands of the committee, who had so faithfully served them in this respect. The ground with all its improvements is now free from debt, and regularly devoted to an association of worthy brethren, who are to hold the entire property in trust, for the special purpose of religious meetings until the Millennium shall dawn on our world and all things become new.

Upwards of forty preachers, travelling and local, and from 15 to 1800 members of the church were present during the meeting. More than twenty sermons, on experimental and practical subjects, were delivered from the stand. These were, for the most part, characterized by

the old-fashioned field preaching style and effect. Conscious of our exposure on such occasions to superficial revivals, the subject of practical holiness was specially urged, and we were happy to find, most favorably received. O may the day soon arrive which shall shine upon our extensive Israel as a community where an enlightened piety and a uniform religious action are its peculiar characteristics; when the only object of emulation shall be, who shall live and walk nearest to God and heaven. Then, and not till then, will the church be truly prosperous; then, and not till then, will God and Christ look down upon us with unmingled approbation.

We stated last year that one of the most interesting scenes upon the encampment was that of the "Bethel" flag waving in the tops of the trees, as a signal that the mariner too has an interest in the Christian millennium; a goodly number of these were present this year, not weary in well doing, or faint in their minds at all; but steadfast, immovable and abounding in every good word and work.

The Sabbath came—it was a day of great and glorious rest. Many of the "weary and heavy laden" found rest in Him, whose yoke is easy, and whose burdens light. Monday morning opened in great power: at an early hour scores were found at the altar, trembling under a deep sense of inward pollution, and fervently praying—"O that my load of sin were gone!" "What is it keeps me back?" "—Jesus the hindrance show."—"I want the witness, Lord, that all I do is right!" &c. &c. We seldom witness such agreement in prayer. It evidently availed much.

In the afternoon all the Sabbath School children on the ground, together with such of their teachers as were present, were assembled and addressed by some twelve or fifteen speakers, each occupying five minutes only. This arrangement contributed very much to the interest of the occasion. One speaker was an old lady, known and beloved in all the church, as an intelligent and devoted Christian. She was a witness in behalf of Sabbath Schools, had been connected with the institution from its first introduction, and now, though upwards of 70 years old, was still regularly employed in this delightful field, and wished no higher honor than to fall at her post, feeding the lambs of Christ's flock. Another circumstance worthy of note, is this—a brother in the ministry had taken his seat with the teachers, because said he, is it at present my honorable profession. He had heretofore been called the Rev. Mr. —, but, said he, I prefer to be known hereafter, as Mr. —, S. S. T. It was then proposed from the stand, that all the preachers who would go and do likewise signify it by a rising vote, and there was an unanimous response. May Heaven succeed to a great Sunday School, where parents and children, pastors and people shall reap a mutual benefit, and share a mutual crown.

Tuesday morning came, and with it came the closing scene. It was our agee, a feast of love. It was real. It was grand. The presence of God filled the place in an indescribable manner. 'Twas God's own house; 'twas heaven's gate. Protracted time was quite too short, and half and more than half remained untold. Some who spoke were of the Baptist communion, others were Orthodox, and Episcopalians. One had been a Catholic, another an Infidel, and a third a Universalist, they had now met on common ground, occupied the same platform, and were contending earnestly for the same faith—the faith once delivered to the saints. Some had belonged to the church nearly half a century, while others were just initiating. One had seen his three score years, and ten of his children within the church. An old sea captain had heard his Saviour's voice, was about to give up his ship, and go out as a fisher of men. A mother in Israel, on finding Christ, gave up her snuff, and by so doing found some change for the treasury of the Lord. Others had abandoned the pipe and the quid, for things more useful, but what was best of all, several of the preachers, whose names were then announced, mutually pledged themselves to entire abstinence from the poisonous and highly offensive weed, and all the people cried aloud, Amen!

Next came to the Lord's treasury a voluntary sacrifice of about thirty articles of jewelry; they were chiefly from the ladies; some of whom had just found a better adorning, the pearl of great price, the kingdom of God within them. May their offering prove successful as a means of winning others to Christ.

Our public prayer meetings were certainly of an unusually interesting character. The order and solemnity of the spectators—the number and sincerity of the penitent—the appropriateness, fervency, harmony and efficiency of the petitions offered, were such as we have seldom witnessed. From those sacred circles, scores of souls have dated the commencement of their spiritual life. O may they ever live in the element which encompassed them at their birth.

The result of our meeting, according to the best information we could gain, was the conversion of one hundred and twenty souls, and nearly as many more professed to find the witness of perfect love. To God, in Christ, be all the praise. Affectionately, &c.

Andover, Aug. 18. A. BINNEY.

A HAPPY TOWN.—We learn by the South Western Christian Advocate that a number of the friends and members of the M. E. Church, in the counties of Holmes and Carroll, Miss., have united for the purpose of settling a township in that State, with the intention of rearing up and sustaining an institution of learning, to be under the control and patronage of the Mississippi Conference.

Soon after the site was selected, the town was laid out, and the lots were sold to the highest bidder, bringing about 7000. This is to be expended in the erection of a large two story brick Academy, which is now in progress. The town is situated on the high ridge which separates the Big Black and Yazoo Rivers, and is to be called EMOY, in commemoration of the deeply lamented Bishop Emory. The institution is to bear the same name.

But an interesting feature in the settlement of the place, is an article in the bond of association, which prohibits the vending of ardent spirits, gambling, wearing dirks, Bowie knives, and pistols, or the transacting of ordinary business on the Sabbath day, and persons purchasing lots, will be required to bind themselves instrumentally to observe these restrictions.

May prosperity attend the undertaking.

CONSISTENCY.—When the Temperance people in this commonwealth were in the minority, and were endeavoring to disseminate their principles among the people, one of the most common arguments used by their opponents was, that the Temperance men were endeavoring to control the majority, and force upon them regulations to which they were utterly averse. They maintained with great earnestness, and with some plausibility, that in this matter the majority ought to rule, and that a contrary course was anti-republican, and full of oppression.

In process of time, through the blessing of God, the Temperance community has now got to be the majority. Having permitted the Anti-Temperance party to occupy the ground for about 200 years, a notion entered their head this last winter, that they would like to try their skill for a season, and see how the morals of men will improve under their administration. If it were not for the lamentable truth, that some men love money better than they love any thing else, and would smile to see every thing sink, if they can but rise, we should wonder, that, after having occupied the ground as long as they have, and witnessed the disastrous effects of their policy, they would cheerfully relinquish it to the cold water party, even if that party pretended to nothing more than the making an experiment. The rum-sellers declare to the

world that, in selling ardent spirits, they are seeking, to the best of their ability, the "public good," as well as their own interest. If this is truly the case, they cannot better evince their sincerity, since after 200 years of the most arduous labor and untiring effort, they have only increased crime and misery to a fearful extent, than by stepping aside and letting others who have as good right as they, occupy the ground. But the Temperance party do not want 200 years. No; give them twenty, and they will test to an admiring world the wisdom and suitability of their policy. But no—they have no idea of this. We hear nothing now from them about the propriety of the majority ruling in this affair. On the contrary they discourse most dolorously about having their "home-bred" and "fire-side" rights wrested from them by a "contemptible legislature." O no—the rule will not answer now, because the right party do not happen to be the majority.

We have here a specimen of the consistency of the Destructionists. We use this term because it is peculiarly applicable to men whose work is destruction to both soul and body. May God bring to nought their counsel, and prosper and succeed every effort made to lessen the wretchedness of man.

\* See Williams's Speech.

A WARNING TO MOTHERS.—Many mothers are in the habit when taking their infants out, not only to wrap their bodies with blankets and shawls, but also to cover their faces to such a degree, that in many cases, they soon begin to struggle for want of breath. The head is uncovered to ascertain the trouble, by which they are enabled to breathe awhile. In this way they live through these suffocating seasons.

But a New York paper gives an account of a deaf and dumb woman in that city, who, on her return from a visit to a friend, kept her child's face so closely covered, that it died of suffocation by the way! Being in constant anxiety lest something should run against her, and injure her infant, she pressed it closely to her bosom, and ran on at a rapid pace. When she got home, it was entirely dead. Its age was nine weeks.

LETTER FROM OREGON.

We make the following extracts from a letter recently received by Mrs. D. S. King of this city, from sister White, dated Oregon, Willamette Mission, March 1838. It was brought over by the Hudson Bay Company, and mailed at Montreal, Aug. 3d.—Ed. Hk.

MY DEAR SISTER K.—Your kind letter is now before me. You cannot imagine the pleasure we experienced, in receiving letters from our dear friends. I have not had a line from any of my kindred since I left Boston. We are a little lonely band, surrounded and visited only by Indians, and we very much prize letters from home. We deeply feel at times, the loss of society and Christian privileges.

Often does my mind revert to the hour we took your hand for the last time on earth. I did not fully realize my situation, till the boat you were in began to move. Then my tears fell, and I felt that we were on our way to a far distant heathen land. Long shall I remember the waving of the handkerchiefs, till you were out of sight. That parting made a deep impression upon my mind. Nothing transpired on our way worthy of note.

Our dwelling, which is very comfortable and pleasant, is about a mile from the mission proper, in a beautiful prairie, with a little fir grove on the right.

It is true a missionary's life is one of deprivation, peril, anxiety and toil; but what of this? It is God's work, and whoever is conscientiously engaged in it, I believe cannot fail to be happy.

At this time it is beautiful weather here; the flowers begin to bloom finely.

I remain yours in the best of bonds,

S. C. WHITE.

TRIAL AND CONVICTION OF SIXTEEN REBELS.

We learn by the N. Y. Spectator, that sixteen of the persons concerned in the Short Hills affair, have been tried and convicted at Toronto, and sentenced to death. Their execution is to take place next Saturday, the 25th. Four of these are citizens of New York. One of these, whose name is Miller, was a law student at Mayville, and only 21 years of age. When asked by the Judge if he had any thing to say why death should not be pronounced upon him, he made a short speech, which exhibits a talented mind, declaring that he had done nothing deserving death or bonds. Another, whose name is Chandler, has a wife and ten children, is a professor of religion, and an officer in the church.

When the Judge pronounced the sentence upon them, much sympathy was manifested, and many shed tears.

This summary and sanguinary course, as we have before observed, is, in our opinion, laying the foundation for other and more bloody struggles of the discontented, which embraces a large portion of the inhabitants, though for prudential reasons, they are now quiet.

[Correspondence of the Herald.]

NEW HAMPSHIRE CONFERENCE.

THE SABBATH.

MR. EDITOR.—Conference Sabbath, you know, is always a time of peculiar interest. It was so at Danville. The scene of operations, on that delightful day, was laid in a beautiful grove, a few rods west of the village. Some of the enterprising citizens had fitted up the rural spot, and had provided, in excellent order, the suitable conveniences for the occasion. Thither, at an early hour, large companies were seen to resort, which, as the usual hour for worship approached, were increased to vast crowds, hastening to join themselves to the immense congregation that, with order and seriousness, sat waiting to give their attendance to the interesting services of the day. On the one hand, you might have beheld the thoroughfare thronged from end to end with the approaching multitude, while around in various directions, smaller groups were wending their way across the lots toward the sacred retreat. It was one of those delightful days which out of many others, might have been selected for its brilliancy, pouring a "dazzling deluge" over all the landscape, save the darkly shaded spot where we worshipped. All nature seemed reposing, on that sweet day of rest, reminding the pious heart of that long and uninterrupted day of felicity which will follow the trials and hardships of this vale of tears.

I took a position at a little distance from the congregation, at the same time within the compass of the speaker's voice, in order that I might, at my leisure, contemplate that most interesting scene. It was new to me,—such as I had not witnessed for many a long year, and might not again for many more. I may be called sentimental, yet as I gazed upon that immense audience arrayed around the stand, with the venerable bishop in the midst, as I turned my eye upward upon that rich and delicious canopy, woven in nature's own loom, and then saw sailing on the calm



advertising agent, as well as to the "public good," as seeking to do good. If this is the case, they cannot be sincere, since after 200 years of the labor and unfeeling effort, they have only in misery to a fearful extent, than by letting others who have as good right to the ground. But the Temperance party is not so. No; give them twenty, and to an admiring world the wisdom and suit-ability of their policy. But no—they have no idea of anything now from them about the propriety of ruling in this affair. On the con- course most laboriously about having their and "fire-side" rights wrenched from them, because the right party do not hap- pen to be so.

are a specimen of the consistency of the cause. We use this term because it is pecu- liar to men whose work is destruction to both. May God bring to nought their counsel, and succeed every effort made to lessen the of man.

#### THE SPEECH.

TO MOTHERS.—Many mothers are in taking their infants out, not only to wrap with blankets and shawls, but also to cover with a degree, that in many cases, they struggle for want of breath. The head is ascertained the trouble, by which they are able to breathe. In this way they live through long seasons.

York gives an account of a deaf and in that city, who, on her return from a visit, kept her child's face so closely covered, that she could not see. Being in constant trouble, she was brought to her, and in- jured her eyes. When she got home, it was entirely blind. She was nine weeks.

#### LETTER FROM OREGON.

The following extracts from a letter recently received from Mrs. D. S. King of this city, from sister Oregon, Willamette Mission, March 12th, brought over land by the Hudson Bay Com- pany at Montreal, Aug. 3d.—Ed. Hx.

SISTER K.—Your kind letter is now be- coming a pleasure to me. I have not any of my kindred since I left Boston. We were very much surprised and visited only a few times, the loss of society and Christian priv- ileges.

My mind revert to the hour we took your last time on earth. I did not fully realize my loss, but you were in me to move off. I felt that we were on our way to heaven land. Long shall I remember the handkerchiefs, till you were out of sight. I shall have a deep impression upon my mind. I shall have a deep impression upon my mind. I shall have a deep impression upon my mind.

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enchanted. Nothing seemed needful to complete the beauty of the picture spread out before me, and angels might have smiled in their delight, while contemplating such a scene. I threw open my whole soul to the charms that surrounded me; I drank in pleasure unspeakable, and was happy.

The religious services in that beautiful temple were, preaching at eight o'clock by Rev. E. Smith—at ten by Bishop Morris, and at two by Rev. O. Scott, of the N. E. Conference, together with the usual orations of Deacons and Elders. All these exercises were deeply interesting and profitable, and will be long remembered by the thousands who from far and near had assembled to participate in the sacred pleasures of the occasion.

Yours, &c.

A BAD CAUSE.—The destructionists in this city have formed an association, and are organizing themselves for a vigorous campaign against the Temperance cause. They have had a number of meetings, at which resolutions were passed against drinking cold water, and speeches were made, full of sound and fury.

At one of these meetings they chose a vigilance committee, for the purpose of obtaining a repeal of the late license law. A number of persons who were elected, not being present when chosen, have publicly expressed their surprise at being appointed to such an office, and have de- clined any action in the case.

While we are perfectly willing that the destructionists should try their utmost strength, we hope the friends of the Temperance cause in the country, will be on the alert, and not suffer the former, who have proved themselves to be the most inexcusable tyrants living, to place the yoke upon us again. We beseech them, to remember us, and to be true to the cause they have so nobly promoted.

THE LECTURES before the Ladies' Physiological So- ciety on Anatomy and Physiology, commence this after- noon (Wednesday) at 3 o'clock at the Marlborough Chap- el. The lecturer is Mrs. M. S. Gove of Lynn. Ladies only are to be admitted. The Lecture this afternoon will be gratuitous.

Tickets for the course, \$1. Girls under 14 years of age, half price. Tickets may be had at this office, and also single tickets at the door at 12½ cents each.

We have only time to say, that we hope this enterprise, which is truly a benevolent one, will be encouraged and sustained by the ladies of this city.

[Correspondence of the Herald.]

#### SCRAPS FROM MY JOURNAL.

Splendor of Paris—its real life—Beggars—a trait of the populace—Palais du Luxembourg—its gallery—its gardens—Cousin.

MONDAY.—Two weeks have elapsed since my arrival here; and though I have threatened almost every important and seen innumerable objects of public interest, yet an infinity still remains to be seen.

This great city is an amazing museum of curiosities and splendors; not more so in its monuments of art and history, than in its scenes of real life. What palaces, churches, gardens, theatres, triumphal arches, colleges and edifices for science, galleries of arts, hospitals, statues and foun- tains—fountains, some of which are magnificent monu- ments scattered in the streets of the city, excelling the best monuments yet erected in our whole nation. What a mass of splendor from the Louvre to the Arc de Triumphe, with the Rue de Rivoli on the one hand and the south- ern quays on the other! What dazzling eclat through the three miles of the northern Boulevards!

And then add the stirring, gay and never tiring move- ments of actual life in these magnificent scenes. What varied multitudes of soldiers, puffs, belles, harlequins, nobs and beggars. Paris thus seen on a bright day—such a day as no other city large as Paris on the face of the globe ever witnesses—is truly bewildering; the heavens seem to reflect back the splendor and laughing gaiety of its spectacle.

I ought not perhaps, to have mentioned beggars in the enumeration. This universal presence of all other com- munities, is missing here; or, at least, assumes a charac- ter in ludicrous contrast with that which he bears else- where. There is no whining supplication offered in the name of the "Mother of God" and of "all the saints," in other parts of the nation; no pale faces, or loathsome marks of disease presented to win pity. Beggars in Paris, like every thing else, partakes of the general spirit, and gets your money by making you laugh, instead of pite- ously. Now you observe one with a monkey, exciting the laughter and extorting the coin of the throng with his wiles; then another with a parrot, speaking marvellous things in the provincial patois; there goes a blind vee- nian, blowing away merrily on his life, led by his faithful dog, who carries a hat in his mouth, and there a little girl with the meekness of infancy in her eyes, offers you, cour- teously, a flower with *Si vous plait, Monsieur*, "if you please, sir," while younger in a court, stands a blind one-legged music-grinder, whose well trained dog, at the end of each tune, runs from house to house, and placing him- self in a supplicating posture on his hind legs, looks up to the windows, then seizing the falling copper, runs flitting away with it to his master. Indeed, every man visiting Paris, should study these characters; they are the true philosophers in it; they give you the true idea of the Parisian character; mournful entreaties never could affect the heart of a Frenchman; but an appeal to his good hu- mor, or taste—a grinning buffoon, or a beautiful little flower-girl, will rob his pockets.

These poor creatures possess an advantage in the disposi- tion which the Parisians have to group together. My friend frequently stops in the streets to amuse himself by col- lecting around him a throng; he will look at a chimney- sweep, or perhaps catchy itself, until scores, filling the pavement and crowding over the curb, are straining their eyes in the same direction, and for some time after he has retired, the ludicrous scene still continues, one coming as fast as another departs. Let the people but mingle to- gether on a fine day, and they are ready for any thing—to laugh at harlequins, stare at vacuity, barricade the streets, drive the king out of his palace, or the troops out of the gates of the city. The government is aware of this; hence, the many public amusements, to keep them from worse employments.

SATURDAY.—We spent some time at the Palais du Luxembourg. It stands in the southern, or literary quar- ter of the city. The Rue de Seine runs perpendicularly from the Louvre across the Pont des Arts to its front. Most of its upper galleries are occupied with a collection from modern artists. Many of the specimens are superb, but many likewise too indecent to be looked at, yet charms of young and old, male and female, pass from picture to picture, making their critical remarks on every thing but the moral character of the production; this seems never to occur to the attention. The *sans-froid* of the French, in this respect, shows how familiar they are with scenes of vice.

The gardens of this place are called the rival of the Tuilleries, but many prefer them to the latter; nobler forests never were found within the walls of a city; they are refreshing and solitary enough to recall from Elysium the spirits of the peripatetics. You can bury yourself here in the most profound solitude. *Chefs d'œuvres* of statuary are scattered all through these shades, many still bearing the marks of revolutionary violence. The Tuil- leries are crowded with gaiety, but the Luxembourg is the retreat of the student. There are about fifty thousand, mostly resident in this quarter, who are easily dis- tinguished by their pale faces and long locks. During the

day, they pace these shady walks with their open books, and in the evening with the *grisettes*.

In a part of the palace is the chamber of Peers. The Hall of the Sessions is splendidly decorated with carpets and pictures from the "Gobelins." The notable charac- ters here are however its chief attraction. Some of the most scientific men of the age, as well as distinguished statesmen are among them. The most interesting mem- ber to me is Cousin, the metaphysician. He is a tall, thin man, about fifty years of age. His face is long and shal- low, shaded with a contemplative melancholy. His eyes, which form the most marked feature of his countenance, are exceedingly large and expressive. He is not only an acute thinker, but an eloquent declaimer. Oratory is much more studied in France than formerly, and the ab- stract impression somewhat extensive in our own land, that depth of mind cannot combine with high oratorical pow- ers, is exploded here, for the most profound men of France are likewise their greatest orators. Cousin seems wrapt in inspiration when he speaks. His subjects are the most ab- stract and profound, but such is his familiarity with his science, that he usually discusses them extemporaneously. Not only his mind, but his whole frame, seems imbued with his subject; hands, head, eyes, voice, and every feature gives force to what he says, while a style rich and fluent like

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"The liquid lapse of murmuring stream," gives a charm to thoughts of the driest metaphysical character. When he was active in the duties of his chair, his eloquence filled France with interest. One writer says that he lectured extemporaneously to audiences of five or six thousand hearers, and his discourses were re- ported for the papers with as much regularity as the pro- ceedings of the Chambers.

Cousin is a Christian. His philosophy has driven him to religion. He reveres revelation, and all its great facts which were denied by his predecessors, are acknowl- edged by him. "I never," says one who heard him, "I never shall forget the animated dignity with which he made profession of his belief in Christianity. Conscious that the majority of his brother *saxons*, and perhaps of his audience, in heart, if not openly, would be inclined to sneer, and that his reputation as a philosopher and among philosophers, was at stake, he seemed to erect his person, elevate his voice, and expand each glowing feature, as if in noble defiance of expected obloquy. He is accused by his enemies of a tendency to the exploded tenets of Plato; which means in reality, I suppose, a tendency to the spiritual and truly intellectual doctrines of revelation. His lecture lasted more than an hour and a half; and though it was in a foreign language, and required there- fore the closer application on my part, my attention was not suffered to flag even for a moment."

A few typographical errors in the French, have oc- curred in my past numbers, but they are not important enough to affect the sense, and the French scholar will readily perceive their origin.

BR. BROWN.—Please insert in the Herald, for the ben- efit of all concerned, a list of the officers and standing committees of the New England Wesleyan Education Society, for the present year.

M. L. SCUDDER, Rec. Sec'y.

Boston, August, 1838.

REV. THOMAS C. PEIRCE, President.

DANIEL WARR, Vice President.

MORRIS L. SCUDDER, Recording Secretary.

DEXTER S. KING, Corresponding Secretary.

ALBERT H. BROWN, Treasurer.

JACOB SLEEPER, Auditor.

Committee on Accounts.—D. S. King, A. H. Brown.

Committee on Applications.—F. Porter, D. Webb, N. Skinner.



